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WEEKLY REVIEW.

—A Native gentleman loses his wife. Of course he does not die upon her funeral pile. The attachment between the two halts in the matter of reciprocity, and while it would be the right thing for her to burn with his corpse, it is not the right thing for him to burn with hers. Suttee is abolished, in the main, and instead we have servitude and life-long degradation for the widowed party. But this, too, only applies where the wife is the survivor. When the husband survives, the right thing is for him to marry again. Whom shall he marry? All the females of his caste are married down to the little girls of 6 or 8 years old. There are the widows, many of whom lost their husbands in childhood; but he may not think of these. Even if he be a reformer, he is forbidden to act upon his own principles in this matter by the stern prohibition of all his kinsfolk and castefolk. He may be a speculative reformer to his heart's content; but in the matter of marriage he must just yield himself to custom, and ignore his own convictions. Whom can he marry? He must find a little baby whose hand has not yet been solicited in marriage, and propose for her. A correspondent, adverting to these things, suggests that Government should make a law prohibitory of the marriage of girls under the age of (say) fifteen. He says the people would raise objections, but would submit to the law, as they have done to the law regarding *Suttee*. Possibly, the people themselves would be thankful for such a solution of a difficulty that presses upon them more and more every day.

—There was lately a destructive explosion in Ahmedabad. Some time ago there was a very disastrous inundation there. We have now the news of a great fire there, consuming 125 houses, many of them 4 or 5 stories in height. A correspondent of a contemporary says that the fire was at first insignificant, and could easily have been arrested, but the people of the house, being Banias of the strictest sect, would not allow any water to be used in extinguishing it, *lest animal life should be destroyed*. Furthermore, the Hindoos objected, on account of their religious prejudices, to allow the police to draw water from the wells in the neighbourhood.

—Most of our readers have heard of the "Soldiers' Institute" at Portsmouth, brought into existence and sustained by the energy and zeal of Miss Robinson, known as the Soldiers' Friend. From a notice now before us we take the following:

"In 1872 a valuable site, an acre in extent, was granted to Miss Robinson by the Secretary of State for War, "*with the distinct understanding that the War Department assumes no further responsibility, pecuniary or otherwise, in the carrying out the undertaking*" (to quote from the War Office document)—but afterwards, in consequence of representations on behalf of Roman Catholics, a promise was required that the Bible should be excluded from the proposed institute, and all religious influence whatever. Miss Robinson and the friends acting with her could not consent to such conditions, and were therefore compelled to resign the Government site. (It may be here stated that Bible classes are only held in a room set apart for that purpose, and that no Roman Catholic soldier is ever asked to attend, while all the secular advantages of the institute are free to him. The Roman Catholic soldiers were as anxious for a Soldiers' Institute on these conditions as any other men, disclaiming the idea that a Bible class being held under the same roof would keep them away: many of them have subscribed in aid of the project.)"

This is a most successful and every way admirable institution, we should judge. It is desirable that soldiers from India, landing in Portsmouth, should avail themselves of its hospitable cheer. Beds, baths, refreshments at moderate prices, library and reading-room, etc. etc., are found there. It is free to all soldiers and sailors.

—Spencer denies the possibility of revealed religion. His views have been thus stated:

"Science and religion, so far from being hostile, are at one in that they both assume *a one—a cause—a permanent, all-pervading force*. But revealed religion or scientific theology is impossible, because, under the law of evolution and development, there must be endless change and variation in the conceptions of men concerning this entity which their *unformulated* consciousness requires them to believe, but which the *formulating* consciousness of each generation must formulate differently. The experiences of utility, organized and consolidated through all past generations of the human race, have been producing corresponding nervous modifications, which, by continued transmission and accumulation, have become in us certain faculties of moral intuition—certain emotions responding to right and wrong conduct which have no apparent basis in the individual experiences of utility."

The *Indian Christian Herald* expresses its surprise that Lord Lytton should have recently recommended the systems of Bain and Spencer as profitable studies for the young men in our universities. It would be difficult to find anything more absurd than the reason assigned above for the impossibility of revealed religion. The impossibility can only be on the side of the Revealing God, and any system that denies the existence of a Being with power to make known his will to men, is in conflict with the teachings of all nature and with the common-sense of men of all ages. If Spencer is introduced, Bacon and Locke and Newton should be banished.

—The analogies of nature are in favor of revealed religion. We find everywhere a recuperative energy in nature, by virtue of which, when harm has been done to an organism, a process is initiated differing remarkably from the processes by which life is ordinarily sustained, correcting, coping with and finally vanquishing, the harm that was experienced. Illustrations of this abound in the animal and in the vegetable world. A tree may be cut down almost to its roots and sprout again. A man may receive a frightful gash in his arm or cheek, and after a few months you find him restored, with only a scar, to tell where the injury had been. A frightful bruise was experienced by this humanity of ours when sin entered, and there was an antecedent probability that some remedial measure would be found, and that this would involve a process very different from the process by which men would have been *kept* in a state of rectitude. In other words, analogy leads us to look for an interposition. If there had been no such thing as disease among men, it would have been impossible for them to conceive of a condition of things in which strychnine, ipecacuanha and similar vile drugs should be made the means of life. Sin is a victory obtained by man's will over that revelation of God which is present in the works of God and in the course of providence, and it must be met by a greater and mightier manifestation of God. Sin, if not supernatural, is *infra*-natural, and requires the supernatural for its suppression. Sin is that act by which man takes himself out of the hands of God; it was done voluntarily, and the return must be voluntary; but the will of man must be won by a revelation greater than that which he sinned against. We have been led to make these remarks by the following, which we find in the *N. Y. Evangelist*:

"The lecture of President Noah Porter before the New York Sunday-school Association took place on Monday evening, in Association Hall, and like its predecessors was largely attended. Enforcing the truth of Miracles, "which show the Bible divine," Dr. Porter remarked that the assertion of Hume that it was against the nature of things that miracles should have occurred, and in the nature of things that man would lie or be deceived, and therefore miracles were to be rejected, was a great blow to the Christian world, because of the way in which it was met. It was a mistake to try to support miracles on the ordinary standard of evidence such as would be applied to occurrences in these days. The only reason why they were not to be disbelieved was that there were sufficient reasons why the laws of nature should be broken. Miracles must have some definite and general import superior to nature and law. In order to be matters of public concern they must be wrought publicly, and there must be a sufficient and worthy reason for them. On these grounds Christian miracles were to be sustained. Their object was to call attention to and attest Christ's words, that those words might be received as true; an object than which nothing could be greater, when the condition of man without Christ was considered and understood. If there were a living and a loving God, would he not supply the wants of man, and break the laws of nature that he might supply them? If teachers would relieve difficulties upon these points, they could only do it by making their scholars understand that they needed Christ. To make this fresh and vivid to their minds, it must be fresh and vivid to the heart of the teacher."

We object to one expression used above. It is an impropriety to speak of divinely-wrought miracles as a breaking of the laws of nature. It is simply a departure from God's ordinary methods. We should like to know what law was broken when Christ gave sight to the blind? It would be necessary to find a law forbidding God to use his powers in any other than the ways in which he usually employs them. It is in perfect harmony with the laws of nature that an abnormal condition of things should have an abnormal treatment.

—Two hundred London thieves were present at a supper given specially and exclusively to persons of their class by Joshua Poole at the close of an evangelistic campaign in St. Giles. They were encouraged by the assurance that there were no detectives present, and by the testimony of five young men, reclaimed thieves. After the meeting forty-three gave in their names as most anxious to reform their lives if honest labour of any kind could be found for them.

—The Opium Revenue of India is threatened from an unexpected quarter. A Portugnese Company has been formed, to grow opium in Mozambique on 50,000 acres of land conceded at a trifling fee by the Government of Portugal, and they are to be allowed to export it duty free for 12 years. The Managing Director left Bombay for East Africa by last mail, taking with him twelve experienced opium-growers from Malwa. It is high time that the Indian Government began to grapple with the problem, How to dispense with the Opium Revenue.

—We are obliged to modify in some respects the statement made regarding the evangelistic meetings on the Esplanade. It has not been found possible to carry out the proposal to have a *mund-*

wa or temporary erection on the Esplanade. The responsibility of this failure does not rest with the Committee in whose hands the matter was placed. But the Esplanade Fee Fund Committee would not grant the land for this purpose. It remains therefore that the 8 o'clock meetings should be held elsewhere, and that the meetings held on the Esplanade, should be held in the open air. Instead of beginning with an evangelistic meeting on Monday (Apl. 2), it has been decided to have a Union Prayer Meeting in the Framjee Cawasjee Hall, at 8 P. M. on that day. On Tuesday, there will be an open-air service on the Esplanade, near Church-gate Street, at 5 P. M. From Wednesday (Apl. 4th) onward there will (D. V.) be the meetings daily in the Framjee Cawasjee Institute. The Revs. Ramkrishna Moduk, Narayan Sheshadri, Dhunji Nowroji, J. V. S. Taylor, and perhaps others from out-stations, are expected to take part in the vernacular meetings. It is expected that the undermentioned speakers will take part in the 8 o'clock services of the five days mentioned, April 4-9 :—

Wednesday, Rev. D. C. Boyd, Captain Oldham.
Thursday, Rev. I. F. Row, Dr. Partridge.
Friday, Rev. T. K. Weatherhead, Rev. E. S. Hume.
Saturday, Rev. D. Macpherson, Geo. Miles, Esq.
Monday, Rev. R. Stothert, Rev. B. Blake.

English addresses to Natives will be made at the Framjee Cowasjee Hall, at 5 P. M. on *Wednesday*, 4th, by Rev. D. Mackichan and Rev. E. S Hume ; *Friday*, 6th, Rev. J. F. Row, Rev. B. Blake ; *Monday*, 9th, Rev. J. V. S. Taylor, Captain Oldham. Other announcements will be made early next week. We trust that many among our readers will engage in 'fervent effectual prayer' that there may be much blessing on these meetings.

—According to the statement of a writer in *Temple Bar*, there is a jockey in England the total of whose income last year, in fees, retainers and presents, was no less than £8,740, considerably more than the income of the Prime Minister of England. Here is matter for reflection.

—We have not space for H's. letter in this week's issue.

—The number of children attending the Scottish schools in Bombay, was considerably understated by us. It is about 250.

—At the monthly Missionary Meeting on Thursday, the Rev. Mr. Deimler gave some account of the Mahomedans of Bombay. He spoke of the Konkanis (generally very ignorant but none the less bigotted), the Deccanis, the Hindees, the Affghans, the Sindhis, the Khojas, the Memons, the Bohoras, the Beloochis, the Moguls, the Siddhis, the Arabs, the Persians. The devotion of the Khojas to their spiritual chief is shown by the tribute they pay him, amounting to about three lacs a year. There is among this class, to some extent, a desire for reform, sternly resisted however by their spiritual guide (H. H. Aga Khan).

The case of Laura Bridgman has been more than once mentioned in our columns. A friend has sent us two extracts, one from a paper published in 1838, the other quite recent, giving an account of her. She was 8 years of age in 1838 ; and was then a pupil of the Institution for the Blind in Boston, Mass. From infancy she had been entirely blind, deaf and dumb, and almost entirely without the sense of smell. The sixth Annual Report of the Institution has this about her :

"It was considered doubtful when she came whether it would be possible to teach her any regular system of signs by which she could express her thoughts, or understand those of others ; it was deemed highly desirable, however, to make the experiment, and thus far it has been successful. Common articles, such as a knife, a spoon, a book, &c., were first taken and labelled with their names in raised letters ; she was made to feel carefully the article with the name pasted upon it ; then the name was given her on another piece of paper, and she quickly learned to associate it with the thing. Then the name of the thing being given on a separate label, she was required to select the thing from a number of other articles, or to find the article ; for instance, the word key was given her on a bit of paper in raised letters ; she would at once feel for a key on the table, and not finding it, would rise and grope her way to the door, and place the paper upon the key with an expression of peculiar gratification. Thus far no attention was paid to the component letters of the word ; the next step was to ascertain the correctness of her notion, by giving her metal types with the separate letters on their ends ; these she soon learned to arrange and to spell the word ; for instance, the teacher would touch the child's ear, or put her hand on a book, then to the letters, and she would instantly begin to select the types and to set them in order in a little frame used for the purpose, and when she had spelt the word correctly, she would show her satisfaction and assure her teacher that she understood, by taking all the letters of the word and putting them to her ear or on the book."

The Rev. N. I. Jones, in a recent number of the *Congregationalist*, thus describes a visit that he paid to Miss Bridgman :

"It was my privilege to meet Laura Bridgman during a recent visit to Hanover, N. H. I had experienced the same sadness which I think comes over every one who finds himself almost a stranger in the place or the pleasant associations and sacred memories of his school days. It was therefore a pleasant relief to turn away from Dartmouth and go to the quiet Mill village, four miles distant, where her family resides.

Previous to the time when the disease came upon her which was the cause of her calamity, she had never been well, only a very short time, and that, just before she was two years old. At that age, Dr. Howe informs us, "the scarlet fever ravaged her system with great fury, destroying utterly the organs of sight and hearing, blunting the sense of smell, and prostrating her whole system so completely that recovery seemed impossible." Of her subsequent recovery, and wonderful progress under the care of Dr. Howe, who took charge of her education when she was seven years old, I need not speak.

On arriving at the house we were brought into the presence of a very good-looking lady of forty-seven years. Her countenance was spare, and spectacles covered her eyes from view. Her regular features and tidy appearance would convey any other impression than that she was the person whose misfortune has been told in both hemispheres. She arose from her chair and took us each warmly by the hand as we entered, and at once commenced conversation with the remark that she had not expected to *see* us that evening, our call being later than was intended.

Let it be borne in mind that she conversed by means of the deaf-and-dumb alphabet, and that she was addressed by these same characters being made in the palm of the hand and communicated to her through the sense of feeling.

Knowing that I was a minister, she inquired if I was a Baptist. On my answering that I was a Congregationalist, she remarked and repeated—"We cannot commune here, but we can in heaven." This remark was probably suggested by the fact that she had just attended the covenant meeting of the Baptist Church, of which she is a member. It being suggested to her that the temperature of the room was warm, she went to open the door as readily as any one could have done, extending the hand just at the proper time to take the latch. She asked my residence, and whether it was near Boston. She also inquired if I had read of her in books. After a few minutes' conversation, she asked if we would like to see her fancy work. I answered in the affirmative ; upon which she went to a drawer (she could not have gone more directly if she had had her sight) and brought a number of articles of excellent knit and crochet work—ladies' collars, lamp mats, &c., all of which bore her name and the price of each article in her own handwriting. I selected a specimen and a picture of herself, and she at once knew the amount I paid her from the size of the scrip, remarking that it was new, and making a graceful gesture of thanks. It will be interesting to say that she makes any garment without assistance after it is cut, threading her own needle with her tongue.

I asked for her autograph, and she proceeded up stairs in the darkness—darkness to her in any case—and brought her writing implements, among them a small board with grooved lines. These grooves determine the breadth of the letters she is to make, and their distance apart determines the distance of the lines. She wrote neatly and rapidly in letters resembling the raised ones of her books, "The Lord is my shepherd ; I shall not want." Her mother remarked that she would write a letter sooner than she could herself. When we arose to go, she took her watch from her belt and told us the time "three minutes past seven"—by means of the raised figures on the face ; and she took us by the hand, which was her way of saying Good evening.

It is surprising that one who is deaf, dumb, and blind, whose mind has to be reached mainly through the sense of feeling, should be able to comprehend so readily, and express herself so easily. She recognizes those whom she has met before, as readily as any one. As might be expected, her emotions all show themselves in her countenance, whether of joy or sadness. The death of her kind friend, Dr. Howe, was a severe blow to her.

Such is the appearance of Laura Bridgman. She has no recollection of sight or sound, as she tells us, yet is able to do such things as I have related, and finds much more to enjoy in life than many who have all their faculties. It is said that she plays skilfully on the piano, though this we did not see. She spends much of her time at the Institution for the Blind, South Boston.

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SATURDAY, MARCH 31, 1877.

BOODDHISM.

Let us look at some of the analogies which Professor Wordsworth finds between Booddhism and Christianity. Here is the first one which he indicates :

"The Royal youth who left his ancestral palace to preach everywhere, for nearly fifty years, the truths which had filled his own soul with measureless content and awe, and who produced so powerful an effect in a deeply corrupted society, must have possessed in rare fulness those great gifts which, when used for disinterested ends, are an eternal title to honour. The road of liberation, the road to the Nirvana, was renunciation, or, more intelligibly, asceticism. The Buddha, like the Christ long after him, summoned all who would really follow him to resign their earthly possessions, to abandon father and mother, wife and child, that they might gain true peace both now and hereafter. The method of the two great Teachers was thus the method of all the originators of the great religious movements of mankind, but the goal or final end of the course of life which they recommended, was strangely dissimilar, and indeed could hardly have been otherwise when we consider how widely unlike were their historical antecedents and social environment."

We do not know much of Booddha (Gautama), and the conjectures as to the time of his death range over a period of 70 years. He is said to have been born in Kapila Vasta at the foot of the Himalayas and to have been a Hindoo of the Kshatriya caste. His father is said to have been king of the country. The following account of the change that made him the founder of a religion, we take from "Hinduism in its Relations to Christianity" (Robson) :

"One day when he was driving as usual to his pleasure-garden, he saw a man covered with wrinkles, scarcely able to speak from feebleness, walking tremblingly along, leaning on his staff. He asked the driver who that man was. The charioteer replied that he was a man suffering from old age and the consequent decay of all his powers. Is that a condition to which he and his family alone are liable, or all mankind ? asked the prince. He is no exception, replied the charioteer ; all must fall into age and decrepitude. Then drive my chariot home again, said the prince, what have I to do with pleasure who am the future abode of age and decay ? On another day he met a loathsome leper, and learned from his charioteer that all men were liable to disease. On a third occasion he saw a dead body, and learned that death is the end of all men. All happiness in his life of luxury had fled, and he set himself to ponder how he might escape the woes of which he had been witness. As he was driving out on a fourth occasion, he saw a recluse, and learned from his charioteer that he was a man who had renounced this world's wealth and pleasure, lived on alms, and spent his time in meditation. This suggested to the prince how he might attain his end. That same night, taking a farewell look of his wife and babe in bed, he left the palace, rode all night through the forest, sent back the groom with a message to his father and wife not to follow and seek him, 'for,' said he, 'I will not return till I can bring them tidings of deliverance.'"

The story is interesting. How a man could grow up and be a father, and never know till his coachman gave the information that there was

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such a thing as old age, disease and death, would imply a measure of simplicity only equalled by that which led him, at the same coachman's suggestion, to conclude that asceticism would reveal to him the way of escape from these evils. We do not know what evidence Mr. Wordsworth finds of those great gifts which would have been an eternal title to honour. But let us look at the point of analogy. This is found in asceticism. The central idea in asceticism is that a man obtains religious merit by eschewing the pleasures of this world and by courting suffering. It is a means of purchasing the divine favour. Men like not the commandments which God has given to all men; they have no mind to obey these, and they think that there would be no special credit in doing that which all are required to do; so, while neglecting the commands given, they imagine certain others which have not been given in obeying which they shall obtain superior merit. This is asceticism such as we find it in Booddhism, and which was simply borrowed from Brahminism. There is nothing like it in the Christianity of the Bible, and there is no system that more powerfully protests against it, than does Christianity. Christianity indeed requires of us that every thing should be sacrificed to the will of God. Whatever comes between us and the doing of God's will, though dear as a right hand or a right eye, is to be surrendered. Our Lord was no ascetic. He taught his disciples to eat whatever was set before them, asking no questions. He prayed, not that they should be taken out of the world, but kept from the evil that is in the world. The Gospel is the glad announcement of salvation, freely offered without money and without price. On the day of Pentecost, the apostles did not call men to asceticism, but to receive the gift of eternal life obtained for them by Christ. By that life indeed disciples are assimilated to Christ, and follow in his steps; the things which they forego are not necessary to their happiness; they receive from Christ himself that happiness which men seek in worldly pleasures; and they bear witness against these because by them men are led astray. What we find in the New Testament is brotherly love. 'It is more blessed to give than to receive.' Paul wrought at a trade while preaching the Gospel, that he might have to give to those who were in need. Peter and other apostles went about preaching, accompanied by their wives (1 Cor. ix. 5). It was after Christianity had become corrupted, and interlarded with men's ideas, even with the very degenerate orientalism that appears in Booddhism and Brahmanism, that professing Christians left their familes and fled into the desert to work out in solitude a miserable righteousness of their own.

In Christ's teaching, the great evils to be combated are not old age, disease and death, but sin. It is only in a system that reveals God that there can be any real revelation of sin. Sin is the transgression of God's will, and its nature is determined by the nature of God. In Christianity man is utterly condemned; he is stripped of his supposed goodness, to be invested with goodness freely bestowed through Christ, that God may in all things be glorified. Booddhism comes as near to atheism as any thing can, and divinity is a thing evolved from man himself.

The account given of the origin of Booddhism in the Skand Purana, is as follows. There was in Benares a king by the name of Divodasa, who was so virtuous and unblameable that his subjects ceased to feel their need of the gods; the sceptre of their king secured them all the prosperity and happiness they needed; men were so taken up with his merits, that they had no enthusiasm left for the rulers of the skies. The Gods then became jealous, and made many attempts to dispeat him, but all in vain. They gave up the hope of doing it by fair means and resolved to do it by foul. So Vishnoo disguised himself and came to Divodasa under the name of Bhooddha, and taught him infidelity and atheism, and that there was no profit in serving the gods who were beings like men, nor in denying himself sensual gratifications. In this way he destroyed his piety, and succeeded in re-establishing the sway of the Gods and Brahmins. According to this, Booddhism is an heretical offshoot of Hinduism.

CONSCIENCE, A GROWTH.

We are apt to speak of conscience as a sacred thing, a guardian angel, a divine minister; but it is important to remember that conscience is a constituent part of our being, and participates with the other faculties and departments in the disorder entailed by the fall. The whole of man's being is involved in the corruption caused by his departure from the living God. The one condition on which conscience would be thoroughly trustworthy, is to be found in a vital and close union with God.

As a general rule, how is conscience formed? We find that men, as they grow up, borrow their moral ideas, their ideas of right and wrong, from those among whom they grow up, the society by which they are compassed about. With the exception of a small proportion, men do not think out for themselves, or ascertain by personal investigation what is right and what is wrong; but they allow these ideas to be imposed upon them by society. They get them by contagion. If man, from childhood, were in harmony with God, habitually waiting upon God in prayer, and daily searching the Scriptures, his conscience would then tell him unerringly the course to be pursued. But the facts are widely different. One who is brought up among high-caste Hindoos, drinks in from infancy the idea that the thing which is supremely to be shunned is a deviation from the rules of Caste. He learns that the cost of Caste purity is eternal vigilance. He feels his way along the journey of life step by step, guarding himself most scrupulously against ceremonial defilement; and if perchance he fails at some point, he is severely lashed by the scorpion-whips of conscience, though for actual transgressions of the moral law he may feel no compunction at all. We have heard a converted Hindoo say that even after his intellect had been fully enlightened as to the evil of idolatry, he could not for some time pass by an idol-temple without a twinge of conscience for not making obeisance. Nor must it be supposed that this wrong development of conscience is unknown where the Bible is known. In Christian lands, men's knowledge of the Bible is for the most part not obtained by personal study of the Scriptures, but is received by a kind of absorption from the community around. The conscience even there is formed by contact with the consciences of others. A man who grows up in these circumstances, and is then converted, finds, on coming to the Scriptures, that he has been conscientiously doing things there forbidden, and conscientiously neglecting things there ordained.

The worst result of this condition of things, is that men recognize in their consciences a divine authority that only belongs to an unvitiated conscience. What is divinely written in us is that the right is always to be chosen and the wrong always to be avoided; but to know *what* is right and *what* is wrong, we must learn from the Lord of our being himself. He has not left mankind without a well-attested revelation of his will. But instead of seeking this, men find it more agreeable to yield to the influence of those around them, and thus their conscience, like their complexion, becomes a product of the climate they live in. They choose to find God in these human influences; though, if there were a right conscience within them, they would perceive that the influences are necessarily as corrupt as the minds and hearts they spring from; utterly sinful and unreliable. One of the commonest ideas expressed in India is that God in giving a man a particular birth-place thereby showed what religion he should belong to. The course of this world is taken to be the course of providence, and the fact that men are in a state of revolt against the authority of God, is left out of their calculation. This deplorable error is found to some extent among nominal Christians, and there is no care to distinguish between what is of God and what is of Satan.

The Pharisees thought they were doing God service when they persecuted the early Christians to death. And we find this vehement attachment to the hereditary faith among men of almost all religions. Growing up in the habit of recognizing the voice of God in the voice of their misguided conscience, they look upon every one who would seek to turn them from their convictions, as an enemy of God. This it is that gives such tremendous vitality to the corrupt religions of the earth. And there are many, claiming to be Christians, who think it right not to say anything in disparagement of those wrong faiths. But they do not consider that by their silence they are conniving at a conspiracy to keep God out of his royal rights and leave the sceptre of the world in in the hands of the Falsifier. God refuses to accept of the perverted conscience of a man as the expression of his will.

Jesus Christ is distinguished from all other men, by the fact that from the very beginning of his moral and spiritual life, he sought the wisdom that cometh from above and learned how to defend himself from the assimilating power of the general conscience. We see him at the age of twelve years, in the midst of the doctors of Jerusalem, enquiring concerning the Scriptures, and by his enquiries showing an insight superior to that of the scribes. "I delight to do thy will," is the key-note to his wonderful development.

On the whole we think there is ground for the expression of opinion that probably conscience is a greater impediment to the extension of God's kingdom than the spirit of lawlessness is. For conscience rallies to its aid the energy, the loyalty, in fine, all the most effective qualities of the nature of man. The Gospel makes war directly upon this misguiding principle, requiring every man to look away from himself and find his standard in Christ.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

"ONCE IN CHRIST, ALWAYS IN CHRIST."

My Dear Sir,—Will you permit me to touch on a subject which has already occupied considerable space in your columns?

I have frequently noticed that in dealing with this question there is a dangerous tendency unconsciously to exalt the act of faith at the expense of its object. Thus one seems to reason, "a man is saved by "faith to-day: to-morrow he falls away from his "faith, and is lost; and the third day he again believes "and is saved:" thus seeing nothing but the grasping or relaxing hand of faith. Or another will say, "I believed many years ago; so I am safe to-day:" thus trusting to a past act of faith instead of to a present Saviour. I fancy we want to see Jesus more clearly.

It appears to me that there are certain facts declared to us in God's word: that Jesus Christ has died for our offences, and was raised again for our justification: that, whereas we were children of wrath, with a title to nothing at God's hands but death eternal, He has given unto us eternal life, and this life is in His Son: yea, that, for the sake of the crucified, He presses that life upon us (2 Cor. 5, 18-21). Now all this is for the sake of Christ alone. It is not because of my faith that I am saved; but because Christ died. It is true that it is in believing that I receive this eternal life; because only thus can I know the only true God and Jesus Christ whom He has sent. But just as a poor wretch, saved from the point of death from starvation, would not check his gratitude to his benefactor, to congratulate himself on his wisdom in taking and eating the food placed in his hands; even so would I not turn from adoration of the love of God in Christ to make a merit of my act of faith. I would recognise that all I am in acceptance before God, I owe to Jesus (cf. Eph. i, ii.)

So much for conversion; but, being converted, I begin to try to live for God. I see resurrection and likeness to Christ in glory, as that which I am to press on to attain. I see unnumbered foes rise up against me to prevent this: foes of whose very existence I was scarcely aware; for they never troubled me until I entered into peace with God. Within I find weakness, folly, and old habits of sin. What am I to do? Here, again, it seems to me I must see Jesus (Gal. 3-3), and realize what He is to me; or I must despair. Am I foolish? He is made unto me

"wisdom, and righteousness, and sanctification, and "redemption." Are my enemies strong? I am "more than conqueror through Him that loved" me: He will "compass me about with songs of deliverance." Is the race long? do I fear that I may not hold on till I grasp the prize? Ah, am I not following after, to lay hold of that *for which* Christ has laid hold of me? (Phil. 3-12). Here is comfort: this is the ground of my confidence: Jesus has laid hold of me! "My sheep hear my voice," He says, "and I know them, and they follow me: and I give "unto them eternal life; and they shall never perish, "neither shall any pluck them out of my hand. My "Father, which gave them me, is greater than all; "and no man is able to pluck them out of my Father's hand. I and my Father are one." I have heard His voice, I am following Him: He knows me, has laid hold of me; and none shall pluck me out of His hand.

I have laid hold of Him with the hand of faith—truly laid hold, however feebly. But this is not the ground of my joy: Nay, He has laid hold of me. I love Him: He knows, despite all the wanderings of my heart, that I do love Him. But this is not the ground of my confidence. It is that He loves me with an unchanging love. I have the witness of His love in the experience of the present enjoyment of life in Him; and I know that that life is eternal: not because I shall take care of it; but because He hath an unchangeable priesthood, and ever liveth to make intercession for me. (Heb. 7: 24, 25). Thus I am concerned throughout with Jesus only.

But will not such a faith as this tend to make us work less for Christ and struggle less heartily against evil? It cannot do so; simply because it keeps Jesus always before our eyes. It keeps Him before us, as a present Saviour, as a present and unchanging lover. We cannot but love Him; as we daily realize His love (1 John iv. 19). My confidence yesterday in respect to to-day was that He loved me then with *unchanging* love: my confidence *now* about to-day is not, cannot be, that I trusted Him yesterday: but that he loves me to-day and that love constrains me to live for Him.

If there are any inclined to continue in sin on the ground of grace, there are some solemn warnings in Hebrews for them (e. g. x. 26-29). If any is inclined to trust to bright past experience, the Lord has a solemn tale of one who heareth the word, and anon *with joy* receiveth it, yet hath he not root (Matt. 13: 20-21). But to the poor, timorous, trembling child of God, I would say earnestly: "The joy of the Lord "is your strength (Neh. 9, 10). Rejoice, therefore, in "the Lord. Like the poor lost sleep, you have the "loving heart of the Good Shepherd, and the strong "arm of the strength of Israel, pledged for your "salvation." (Luke 15-5).

With apology for occupying so much space, I am
your servant in Jesus,
A. H. L. F.

Epitome of News.

Saturday, March 24.

—*Bombay Gazette*; London, 2: "Another crop of commercial scandals is maturing. One decision has been given this week in the case of a company called the New Sombrero Phosphate Company, by which Baron Emile Erlanger, a well-known Paris and London member of *la haute finance* and an adventurous speculator, has, with certain other persons composing a syndicate which sold the property and concession to the company, been adjudged by the Court of appeal to pay back £110,000 with interest at 4 per cent. and all costs to the company who prosecuted the suit. The peculiarity of the case is that the sellers of the property, which is an island in the West Indies, were also the promoters of the company, and it is thus decided that the promoter of a limited company stands in a fiduciary position to the company analogous to that of a trustee, so far as to preclude him from deriving any profit from transactions of sale between himself and the company."

—The *Civil and Military Gazette* published the following news:—

"The Ameer of Cabul is highly excited at, and protests against, the terms offered by the British—namely, the establishment of a mission at Cabul, and the control and payment of the army by British officers. Herat has been reinforced, and is being supplied with provisions and ammunition. All the approaches to Cabul have been occupied with infantry and artillery. The gun foundery and powder magazine under an European are in full employ in manufacturing Enfield rifles, ammunition, and Armstrong guns; the former successfully, but the latter have proved defective on trial. The troops at Cabul are estimated at twenty thousand. Kandahar is garrisoned by eight thousand, and Kurrum by six thousand. The whole country is in a state of ferment, the appeals to the patriotism and fanaticism of the people having produced great excitement. The governors are strictly enjoined to keep their troops equipped and exercised, and to be most vigilant, as the advance of the British is expected from the side of Kurrum."

—It is expected that H. E. Sir Philip Wodehouse will leave Bombay by the mail steamer of the 30th of April.

—The production of wine in France in 1876 has turned out to be only one-half the quantity obtained in the previous year. No cure has yet been discovered for the *phylloxera*. The latest remedy proposed is the flooding of the vineyards.

—A writer in the Liverpool *Mercury* says:—"The worst case of small-pox can be cured in three days simply by the use of cream of tartar. One ounce of cream of tartar, dissolved in a pint of water, drunk at intervals when cold, is a certain, never-failing remedy. It has cured thousands, never leaves a mark, never causes blindness, and avoids tedious lingering."

—*Bombay Gazette*: "A public meeting was held yesterday, at which a vigorous protest was made by a large number of influential Bombay merchants against the New Cotton Frauds Prevention Bill, which was recently passed through the Bombay Legislative Council, being allowed to become law."

—Same; Secunderabad: "In the *Bombay Gazette*, a few days ago, I noticed the sentence of a court-martial, as modified by the Commander-in-chief, which was passed on a private of the 16th Lancers stationed here a short time ago, on a charge of having committed murder by causing the death of one Cassim Ali. The deceased was a toddy seller, and the accused had gone to his shop for some liquor, and on being refused deliberately shot him. At all events that is the view taken by the revising officer, who states "it is clear from the evidence the fatal shot was fired by the prisoner with his gun pointed towards the deceased." The sentence passed in this instance was penal servitude for seven years. Another case is reported in the papers in which four soldiers are charged and convicted of having robbed a peon of the Deputy Accountant General, Hyderabad, of the sum of Rs. 1,445. Three of the accused were sentenced by the court-martial to penal servitude for fourteen years, and one for six years, but the revising officer reduced their punishment to seven and three years respectively. The sentences in these two cases had scarcely been announced when another case of a similar nature has unfortunatety turned up. A soldier (I have not been able to ascertain to what regiment he belonged) saw a man upon a toddy tree. He asked for some toddy, and on being refused, struck the man with a stone, which inflicted a deep wound on the head. The man, as soon as he was down, ran towards the police station, and was pursued by the soldier, who, on being remonstrated with by the police, turned round and struck one of the policemen with a bayonet. The soldier is in custody, and the other two men, I am informed, are in hospital, being seriously injured."

—Kurrachee: "There is forty miles of railroad ready from Kotree to Mahjunda, and 100 miles from Mooltan downwards, but I believe it is not yet open for public traffic. I hope the missing link will be ready in another twelve months."

—That useful institution "The European Pensioners' and Widows' Home" is in need of pecuniary aid.

—The *Times of India* has been investigating the condition of the famine-stricken refugees in Bombay. Here are specimens of the discoveries: "At 9 Bengalpoora there were 121 people in the house, 45 of whom were ill. They mostly came from Kurmalla in Sholapore. At 75 1st Street Nowrojee Hill, 201 people, chiefly from Kurmalla, were packed in one house. On the top floor alone there were 50 lying together; two-thirds of these were sick. But at 26 Bengalpoora Cross Lane, no less than 316 people from Sholapore were crammed into a house of very moderate size. We will not attempt to convey any idea of the fetid atmosphere and unwholesome condition of this den of fever further than by saying that many of the people were unable to move away from the spot they lay on; that sanitary arrangements were unknown; and that 14 sick people were lying helpless in one room, which was only 11 feet by 10. The crowded houses were as like one another as the sufferers themselves. Out of the whole 14,000, something like 3,500 are sick, many of them sick unto death. As to its ordinary resident classes Bombay is now unusually healthy. Yet the death-rate for last week is in the enormous proportion of 53 per mille, the extra deaths being almost entirely due to low or 'starvation' fever among these immigrants."

—There were 4,152 deaths in Madras in February.

Monday, March 26.

—*Bombay Gazette*: "The Government of India has granted a concession to a company for the construction of a railway from Bellary to Goa. The land required in British territory will be found by the Government, but no guarantee of interest on capital expended is promised, nor will pecuniary aid of any kind be given to the company. It is the first instance of private enterprise coming forward to construct a railway in India without requiring the State to secure it against all possible risks."

—*Bombay Gazette*; Ahmedabad: "A most serious fire broke out last night in a crowded quarter of the city called Sarungpore. It commenced about 8 o'clock and was at its height about 4 A.M. It was fortunately got under about nine this morning, though still smouldering. About 180 houses have been destroyed, inhabited by rich Banians. The loss of property is estimated at about six lakhs of rupees. No lives were lost."

—*Times of India*: "The Government, we hear, has decided to accept the offer of Sir T. Madava Row on the part of the State of Baroda to lend seventy-five lakhs for the construction of portion of the B. B. and C. I. Railway extension from Amedabad to Pahlunpore on the broad gauge. The work will, it is to be hoped, be commenced without delay."

—*Lucknow Witness*: "The many friends of the Lucknow Methodists will heartily rejoice with them in the completion of the church enterprise which they have for some time bad on hand. The new edifice, which was dedicated to the worship of God last Sunday, is built in the most solid manner, in the form of the cross, and with a graceful bell-tower and spire. It has seating capacity for about 350 people. The total cost, including land and furniture, has been about Rs. 24,000, of which all but some Rs. 2,000 is paid."

"The new church was well filled on Sunday morning. The sermon was preached by the Rev. Dr. Thoburn of Calcutta from the text, "And the God that answereth by fire, let him be God." I Kings xviii, 24. It was an admirable and most effective presentation of the important thought that our religion is the only one that fully meets the pressing needs of the human heart, and the best and all-sufficient proof of its heavenly origin is its close adaptation to the deepest facts of life. The Rev. Drs. Scott and Waugh, of Bareilly and Cawnpore, and the Rev. E. Cunningham, Presiding Elder of the Oudh District, assisted in the service."

Tuesday, March 27.

—The Cabul envoy at Peshawar is dead.

—Sir Henry Davies received the submisaion of the Kohat Afreedees on Saturday, and at a durbar bestowed *khiluts* on several chiefs.

—The Punjab Government has removed its prohibition against the publication of race lottery advertisements.

—Calcutta, 26: "A large meeting of natives was held at the Town Hall on Saturday on the Civil Service question. Upwards of 3,000 persons were present. A resolution was passed protesting against the natives being practically excluded from the Covenanted Civil Service. It was also resolved to petition Parliament to raise the maximum age for the admission of candidates, and to hold competitive examinations in India."

—The Prince of Wales has decided to make a naval officer of his second son, Prince George, Prince Albert Victor also wished to adopt the navy as a profession, but his wish cannot be gratified. Both of the young princes will, however, join the Britannia training ship for naval cadets, at Dartmouth, in the course of the present year.

—*Bombay Gazette*: "Last night a Lohana, named Curson Hurry attempted to commit a double murder at the house of his father-in-law, situated in Withulwady. His intended victims were his wife, named Pooree, and his father-in-law, whose name is Velljee Jewraz. Pooree came to Bombay to her husband's house about three months ago, and was living with him and her mother-in-law. Yesterday afternoon, at 4 p. m., she went to see her mother, who was ill, at the house in Withulwady. About 8 p. m., whilst her mother was lying in her bed, and her father was smoking in the same room, and whilst she was cleaning the pots, Curson went there and required his father-in-law to send his (Curson's) wife to his house that evening. Velljee, the father-in-law, said that as his wife was very ill, he should keep Poorce at his

house for the night, and that he would send her the next morning. Curson thereupon got up and stabbed Velljee several blows with a large clasp knife. Velljee fell to the ground and died almost immediately. Curson then made a murderous assault upon his wife, who was cleaning the pots. The comparative obscurity in which the room was involved, favoured his design, and with the same knife he dealt his wife two violent blows—one in the back and another behind the left ear, which was nearly severed. She became insensible and was removed by a policeman to the Goculdass Tejpall Hospital, where she lies in a precarious state."

—"Lord Lytton must have a marvellous memory. The prodigiously long speech which he delivered as Chancellor of the Calcutta University on the 10th instant, was all written out and committed to memory."

Wednesday, March 28.

—*Times of India*: "The representative of the oldest family in the world has lately died—of course in China. The Duke Kung was a direct descendant of Confucius: the seventy-eighth in lineal descent; and in all that time there has been no break for want of a male heir. A wonderful family tree hangs, root upwards, in the temple of Confucius at Kiofu Heen, tracing the pedigree of the family back from Confucius to the Emperor Hwangte, who is said to have lived about 2,637 B.C. Even Chinese family records may be deemed rather uncertain at that early date, but there is no reason to doubt the accuracy of the pedigree since the year 551 B. C., when the birth of the sage made future records a matter of imperial history."

—The following is from the *Indian Chr. Herald*. We do not know what the authority for these statements is: "The ambition of the prime minister of Madagascar is imperiling religious liberty, and threatens to curtail missionary operations. A newspaper that had been commenced, has been suppressed. The work of Dr. Davidson, the medical missionary at the capital, has been harrassed. Impediments are thrown in the way of missionaries travelling in the interior. And it appears that the Government has determined on being to the Christian Church what it was of old to the native idolatry. Slavery is being encouraged, and violence and outrage are flourishing. Persons of position and wealth kill their slaves without fear of punishment, as of old, and the sons and relatives of the prime minister are known to carry off the wives and daughters of respectable persons with impunity. In one case a respectable woman was carried away from the door of one of the churches of the capital, and even the wife of a missionary was taken up in her palanquin and carried some distance until her screams induced the ruffians to put down and run off. All this makes the immediate future of Madagascar look ominous."

—The *Christian Observer* states that the Roman Catholic church of St. Joseph's Rome, Central New York, has just been transferred to the Church of England bishop, with the entire concurrence of the old congregation and trustees, who had been gradually prepared for the change during the past two years. The first celebration of the Lord's supper was beyond description for its solemnity and interest.

—The *Toronto Mail* of the 6th ult. states that an attempt to assassinate a minister of the Church of England was made on the previous Saturday evening, whilst he was reclining on the sofa in his parlour. One of the two culprits concerned has been captured, whilst the other is still at large. It is believed that his fearless exposure of the existing evils of the place led to the attempt on his life. The fullest sympathy has been expressed by Christians of every denomination with this champion of the truth.

—*Deccan Herald*: "The Poona Abkaree Contract. —This contract, which was formerly every year put up to public competition, was in 1872 given away privately, without any public notification or advertisement published to give all an opportunity of offering themselves for the contract. This contract must have been a dead loss to Government during the past five years, for no sooner did it become publicly known that the contract had been given at the present rate, than endless petitions were sent in offering lacs of rupees more than the present contract rate if the contract could be declared invalid on account of no public notification having been given. The only reply Government could give was that the contract had been already sanctioned, so could not be altered. It is rumoured in Poona that when the contract expires on the 31st of July next, that there will be an attempt made to have it privately renewed for another period of five years. Mr. Norman has, however, we hear, intimated to the old contractors that the contract will be sold by public auction."

Thursday, March 29.

—*N. Y. Evangelist*: "Money gained in bad ways generally goes the way it came. There are few instances in which what has been acquired by wrong is spent in doing good. There are occasional instances in which those who have profited by dishonest acts, seized with remorse, have tried to make restitution to society by bestowing a portion of their ill-gotten wealth on objects of religion or charity. But generally such acts of restitution do not come from the guilty ones—it is only when their property has passed through second hands that a part of it finds its way back to some useful or benevolent purpose.

"A remarkable instance of this has just been made public here in the will of a gambler's daughter. Among the noted gamblers of New York for the last few years (so we learn from the daily papers, for we confess we now hear his name for the first time), was a man by the name of Dancer, who in the course of years acquired large wealth by his wretched business. Last August he died, leaving all his property (estimated at some $700,000) to a widow and an only daughter, who was thirty-five years of age. In November, the wife died, and a few days ago the daughter followed her. She, it seems, was not at all what might be expected from her associations. She was a member of the Methodist Church, and in her will, after bequeathing $185,000 to relatives and friends, she left $335,000 to be divided among churches and benevolent societies. It is doubtful if a case parallel to this has ever been known in this city or country."

—Rev. E. P. Hammond is now labouring in Terre Haute. A recent report states that out of an audience of nearly 3000, only about 200 left when the inquiry-meeting was held.

—*Christian*: "Miss Louisa H. Anstey, of the 'Bible Volunteer Mission,' whose labours among Indian women we have lately recorded, writing on Jan. 10, says:—Faith undoubtedly will be tried, for the distress caused by the famine is unspeakably great. Starving people, who are quite unable to feed their little ones, gladly give them away—earnestly asking you to take them for sixpence or a shilling. I long to be settled at Colar, that I may offer a home to these little ones, and have the privilege of caring for their souls as well as for their bodies. I felt somewhat downhearted, on landing at Madras, upon hearing of the severity of the famine, and of the ruinous price of food in consequence. Death from starvation is a reality in country places. I am persuaded now that the Lord chose the time as well as the principle of working this Mission; and though faith may be tried by unexpected difficulties, it will yet trust and prevail. My future address will be Colar, Mysore, India."

—The following describes 'the worship of God' at St. James', Hatcham, on a recent Sunday: "The Rev. G. H. Brown, Mr. Tooth's inhibited curate, and many of the old congregation, occupied the front seats. When Mr. Dale read the opening exhortation, the new congregation stood up, whilst on the other hand the Ritualists, who had previously been standing up, sat down. When the anti-Ritualists knelt down to join in the appointed confession, all the Ritualists rose to their feet. When the anti-Ritualists stood up to join in the Gloria Patri, the Ritualists, in a body, sat down. As the anti-Ritualists stood to sing the Venite, all the Ritualists went down on their knees, and so remained till the singing of that was over. Thus the service continued throughout. During the singing of the Old Hundredth Psalm, previous to the commencement of the Communion Service, the Ritualists left the church. For the reading of the Litany the minister had had the fal-stool placed outside the chancel, so that when he knelt he could face towards the east. One of the new churchwardens *pro tem.*, a member of the new Protestant Workmen's League, turned it so round, that when the minister came to kneel he would have to face the people with his back to the east. The minister refused to have it placed in that position, and before he commenced the Litany had it turned round, and the service then proceeded without further interruption."

—Reuter sends a summary of the Viceroy's Speech in the Viceregal Council yesterday: "Alluding to the efficiency of the army he repudiated all hostile designs against neighbouring states, and explained the peaceful character of the frontier policy, and announced the successful conclusion of the measures commenced by Lord Northbrook for the pacification of Khelat. Freedom of trade was now restored in that country, life and property were safe, villages were re-built, and agriculture revived by the confidence inspired by British influence and power. Unrestrained barbarism immediately beyond the frontier meant constant insecurity to life and the property of British subjects, the closing of the trade routes was the spoliation of merchants and the chronic disturbance of Indian territory. This cannot be prevented by military expeditions which, Lord Lytton said, he disapproved, but only by the friendly presence and salutary influence of upright English gentlemen amongst barbarous neighbours. He disapproved of spasmodic gifts of arms and money, or unreciprocated liabilities on behalf of uncivilised states. He briefly alluded to the Conference at Peshawur between Sir Lewis Pelly and the Cabul envoy, whose untimely death from a long illness he much regretted. The intercourse between the envoys had been friendly. The only security against mutual misunderstanding and mistrust was found in adequate means for frank intercourse between the two states. The Ameer of Cabul had been disturbed by recent events at Constantinople and religious fanaticism had been stirred up at Cabul; but this could not be helped. There was no reason, His Lordship said, to depart from the unaggressive policy of the Government."

—The following paragraph is published in the *Pioneer*:—"A police report has just been received from Mozuffernuggur, to the effect that four Europeans from Meerut, out shooting in the Mozuffernuggur district, shot down four villagers. One native is dead, one mortally wounded, and two disabled."

—A Shanghai paper:—"We hear that the insurrection in Japan, which is headed by Satsuma, is more serious than was at first supposed. Kagosima has been fortified; and the Government steamer Shoey Leen is virtually a prisoner on the coast. When another Government steamer, the Tabor, attempted to communicate with the shore, it was prevented from doing so by a body of soldiers armed with rifles. Satsuma is said to have at his disposal 30,000 foreign-drilled troops, and aims at the independence of his province, refusing to recognise passports issued to foreign travellers by the Government. Mr. Satow, H. B. M.'s Secretary of Legation, and Dr. Willis, are said to be detained in Kagosima, pending the course of events. A rumour is afloat that the troops of the Mikado have suffered a serious reverse."

—At the end of 1875 there were 6,497 miles of railway in working order in this country. The total cost up to that time had been 105,790,929 pounds sterling. That is, each mile of railway had cost on an average about Rs. 163,000.

—The editor of the *Christian*, travelling in America, says: I met at Fort Hope a bright young Cornishman, full of life and joy, who had lived, at home, near Billy Bray, and who told me the following anecdote:—Billy was promoted to the office of watchman in a mine through which ran a stream of water, and it was of great consequence to prevent its overflowing the mine. Billy told the captain he was very sorry he should have to give up his post, because he had to work on Sunday. The captain arranged to find another man for the Sunday watch, but then Billy was exercised about having another to do what he did not think right for himself. So he took the Sunday duty; but in the course of the morning the captain was disconcerted by seeing Billy come into the chapel and take his seat. At the close, however, in answer to his anxious inquiries the watchman said that the stream would never trouble them any more, for he had prayed the Lord to dry it up, or send it away; and my informant assured me that, whatever had become of the stream, it had not troubled the mine since that Sabbath morning when Billy prayed it away.

—A consultation of physicians and others, Sir Frank Souter included, took place yesterday at Mr. Cleveland's bungalow, to determine how to treat a dog belonging to Mr. C. which had become rabid and had bitten four other dogs. After serious consideration, a dose of poison was administered to the dog.

—*Pioneer*: "On Saturday night, about 9-15 o'clock, as Sergeant Daniel, of the 3-21st, was going upstairs to his room in barracks, he was fired at by a gunner of the same battery named Jones, who was in the passage at the top of the stairs. The wound was inflicted by a service cartridge, which passed through the poor fellow's heart, causing instantaneous death. No motive can as yet be assigned for the crime."

—*Overland Mail*, March 9th: Amongst the deaths recorded this week are:—Marquis of Northampton; Lieut.-Col. C. Williamson, late 4th batt. 60th Rifles; Lieut.-Gen. Sir John Fordyce, K.C.B., col.-comdt. Royal (late Bengal) Art.; Lieut.-Gen. Wilmot; Major.-Gen. J. S. Dunbar, Bengal Army (Retd.); Major-Gen. E. Waddington, late 23rd Bombay N.I.; Major-Gen. F. M. Ommanney, late Royal Art.;

Major W. H. F. Sykes; Admiral H. Gosset; and Admiral C. H. Swinburne.

Mr. Darwin has received as a testimonial, on the occasion of his sixty-ninth birthday, an album, a magnificent folio, bound in velvet and silver, containing the photographs of 154 men of science in Germany. The list contains some of the best known and most highly honoured names in Europe. He has likewise received on the same occasion from Holland an album with the photographs of 217 distinguished professors and lovers of science in that country. These gifts are not only highly honourable to Mr. Darwin, but also to the senders, as a proof of their generous sympathy with a foreigner; and they further show how widely the great principle of evolution is now accepted by naturalists. The German album bears on the handsome title-page the inscription 'Dem Reformator der Naturgeschichte, Charles Darwin' (to the Reformer of Natural History).

On the 7th President Hayes sent the names of his Cabinet to the Senate—viz., William M. Evarts, as Secretary of State; John Sherman, Secretary of the Treasury; George W. M'Crary, Minister of War; Richard M. Thompson, of Indiana, Secretary of the Navy; Carl Schurz, Secretary of the Interior; David M. Key, of Tennessee, Postmaster-General; and Charles Devens, of Massachusetts, Attorney-General. All the President's acts indicate an intention of sustaining a moderate republican policy as against the extreme measures heretofore prevailing and still urged upon him by the leading radical republican senators.

The Earl of Northbrook and Sir W. Muir have accepted the office of vice-presidents of the Church Missionary Society.

Miscellany.

—*Christian Union*:

"Here was a man unknown, except as a sweet singer in Israel; his life has suddenly ceased. A few papers mentioned him; but he had no elaborate biographies, no editorial eulogies; he held no such place in the world's esteem as Mr. Vanderbilt had. And yet, though Mr. Vanderbilt was unutterably vaster in stature both of body and mind, and unutterably stronger in the lower range of strength, Mr. Bliss has done the far grander work. He has sweetened life. He has opened the door through which ten thousand souls have seen the other world. He has made the heavens transparent. He has quickened faith. He has nourished love. He has caused joy to bud and to blossom. He has made religion to be effulgent. He has brought something of the very spirit of the heavenly chants down to earth, and made little children understand the story of the Saviour's love. To servants, to poor unlettered women, he has been as the tongue of the Lord. A gentle, lambent flame, not visible, has rested on his head, as upon the pentecostal feast; and the years that he has lived have been put into the work of developing, ameliorating, and sanctifying the dispositions of men. The work of the one was material, of the other spiritual; the work of the one was for time, of the other for eternity; the one built railroads and founded steamship lines, the other helped to found character and to build men."

—*Zion's Herald*:

Why do you preach the Gospel? Is it because you have a sense of the sinner's danger? or because you love the Gospel? or because you feel a constraining sense of God's love and pity? Or again, is it because you find the pulpit an appropriate field for the display of your talents, or a sphere for the exercise of your ambition? Do you preach for ease or gain? Have you felt the burden of souls on you, and been constrained, with St. Paul, to cry, woe is me if I preach not the Gospel?

The effectiveness of your ministrations will depend greatly on the purpose with which they are delivered. The arrow will not go beyond the point for which the bow is bent. In the ministry, as in all else, the results of our labor will not transcend our intention. If our aim be low, we shall have our reward in kind. To make the life of a minister grand, there must be an exalted aim and a ceaseless devotion of all his powers to secure its advantages. It is not the field you occupy that will make your life grand; it is the spirit and purpose with which you do your work. The final "well done," will come to many a minister in humble sphere, while others in larger or more exalted places may be found wanting in the great day. The possibility of success is in your own hands. Place is in the hands of God; faithfulness is in yours.

It is a solemn thing to hear as well as to preach the Gospel. On that hearing is suspended human destiny. The Gospel will be to you a savor of life or death, as you hear its utterances.

If on the one side Christ cautions the preacher, He is equally explicit on the other in admonishing the hearer. "Take heed how ye hear," is one of His most impressive utterances. Under the influence of this great voice how can you hear carelessly the words He has commissioned His servants to speak? The words of the preacher are the message of God to your souls uttered by human lips. You ought to hear as for eternity.

To reap the higher advantages the Gospel is designed to confer, you must hear it in sympathy, in an appreciative spirit, with a devout and prayerful heart. The preacher no more needs a preparation to preach, than the hearer does to hear the Gospel. Without this preparation of heart, you are not able to get the gist and core and sweetness of the divine message. Sympathy with Christ opens to the soul the arcana of divine love. In this state how rich to you is the unfolding of truth! It is as the honey in the honey-comb. What depths and heights are disclosed to your anointed vision! What made some sermons you heard so precious, was your own state, rather than any peculiarity in the utterance.

Hear with attention. Do not go to church to be kept awake, but keep awake to hear. There is to be something positive on your part. If you sit as a mere receiving vessel, the truth might as well be poured into a leaky cask as into your soul. It will all leak out, even if it should have any inward reception.

Hear with a spirit of inquiry. Like the Bereans, seek to know if these things be as the preacher has announced them. Take nothing without further examination. See how much broader and deeper is the truth than it was developed by the speaker. The Bereans were Protestants; too many hearers, even in Protestant Churches, are Romanists. They accept without examination the dicta of the preacher. They are passive hearers.

Hear with a purpose to put in practice. "For if any man be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." But if any man do His will he shall know of the doctrine. Practical faith is the best commentary on the Word of God.

Selections.

LIVING FOR CHRIST.

IN MEMORIAM.

On the morning of Thursday, January 18th, an unusually large assemblage almost filled the Mortuary Chapel of Mount Jerome Cemetery, Dublin. Grey-headed servants of Christ were there; younger men, well-known in various branches of Christian work in the city and neighbourhood were there; and a group of deeply-sorrowing women testified to a peculiarly sad interest in the scene. And not only so, but officials from several Government departments in Dublin Castle, by their presence and bearing, helped to manifest that this was no ordinary interment. A deep solemnity pervaded all—a solemnity not arising from gloomy thoughts of him who was gone, but from the sense of a heavy less suffered, a blank left, the greatness of which each hour made more apparent. From many quarters the morning company had come; they represent many grades of social life and considerable diversity of religious opinion; but all were united in paying the last tribute of respect to one who evidently called it forth in no small degree.

And what was this? A young man who had only just completed his 31st year,

MILFORD S. KENNEDY,

of the Irish Constabulary Office. A young man whose time was mainly occupied in performing a round of daily official duties, whose name was, until lately, little known beyond a limited circle, whose labours in the work of Christ during his spare hours were continually curtailed by almost unceasing ill health, who did not come before men accredited by what they might value—rank, wealth, or University honours; but yet one whose removal called forth a very wail of sorrow from hundreds of Christians in Dublin, and felt keenly by hundreds more in the provinces; and who will be unfeignedly regretted not by a few in England and Scotland, France, America, and even as far as India, China, and Australia.

A brief record of such a man will surely not only not be unwelcome, but will be eagerly sought for by many who long to live so as to leave a similar testimony behind.

From a short tract entitled,

"FROM DARKNESS TO LIGHT,"

we gather some particulars of his spiritual history. From this, as well as from other sources, we learn that his very early convictions of the importance of being prepared for eternity were thoroughly revived at the outbreak of a great work of grace in Kingstown in the years 1859, 1860, although it was not until nearly a year afterwards, when at Blackrock, that he entered into peace with God under the preaching of Mr. J. Denham Smith. The passage that brought light to him, as he often afterwards used to mention, was, "Believe on the Lord Jesus Christ and thou shalt be saved." Years of unflagging service and faithfulness subsequently testified to the reality of the change. From that time forth he began to evidence one characteristic, ever by the grace of God very prominent in him, and best expressed by the words, "*This one thing* I do." Whether he was at home, in his office, on journeys, amongst God's people, or when preaching the Gospel, this ever impressed those who observed him. The depth of his convictions of sin, joined with the depth of his conviction of God's pardoning love, were also accompanied with an evident depth of conviction of the paramount importance of living for eternity, and of, by any means, saving souls from a lost eternity. At any costs this was carried out. For this he, in a double sense, lost his life. With very unusual mental gifts (as the writer well knows), and therefore with unusual capabilities of "making a name" in this world he steadfastly turned away from the allurements of worldly greatness to spend long hours pleading with wretched outcasts in the lowest parts of more than one city, and organizing schemes of service for Christ which would only call forth the opposition and disapproval of the generality of men. Everywhere this

SINGLENESS OF PURPOSE

impressed those who had to do with him. From it he never seemed to swerve. More and more did it grow upon him, till, undoubtedly, it at last wore out his frame.

It still remains in the memory of many, how, more than ten years ago, when still almost a youth, his testimony, pleadings, and warnings were listened to with solemn wonder at an open-air meeting in the north of Ireland, where 2,000 people were assembled, and this, we believe, more than once; other places still more distant felt the power of a man with whom God was. But it was in Dublin and its neighbourhood that his service was most known. Not only was his voice heard in Merrion Hall and in numbers of other places in the city, but in Blackrock, Kingstown (especially lately), his ministry and counsel were considered almost indispensable. It may not be generally known that almost all the arguments and organizations of the meetings lately held in Dublin by Messrs. Needham and Catto, both in the Metropolis Hall and York Street Congregational Chapel, were in the hands of Mr. Kennedy. He laboured indefatigably, not only for the success of these meetings themselves, but in organizing a complete system of visitation, dividing the city into districts, in order that as many as possible might receive at least an invitation to hear the Gospel message. And this was not all.

AMONGST THE FRENCH SEAMEN.

The port of Dublin is visited by many French vessels. One of the chief labourer for the spiritual good of the French seamen was Mr. Kennedy. The facility with which he preached the Gospel in their language (and this before he had visited any French-speaking country) astonished those who heard him. The sailors always looked for "the tall young man who gave them the sermon," and whenever he was absent, made many inquiries for him.

Nor will many who were present at the special gathering for workers on the fourth morning of the believers' meetings, in February, 1876, soon forget the powerful address in which he besought his hearers to be

NO "AMATEURS" IN CHRIST'S SERVICE,

while at the same time they dealt tenderly with those to whom they ministered. Indeed, those who knew him best, most valued such opportunities for the development of his gift.

If, however, this fixity of purpose was manifested in him, it was, if possible, exceeded by one other characteristic, not always (alas!) found with the former. This was *unfeigned humility*. This evidenced itself more and more of late. Few have had so much reason to be puffed up, and yet few have ever given to their hearers such a resting sense of the utter absence of self-consciousness in the speaker. Perhaps the secret of this will be found in the following extracts from two letters to a friend:—

RISEN LIFE AND UNION WITH CHRIST.

In the first, speaking of a spiritual blessing he received at the end of January, 1868, he says, alluding to Rom. v. 10, "I saw that it is Christ's risen life in Heaven which is meant, and that that, and that alone, is our safety. I believed it at once, and got a peace which I can only compare to the morning after my conversion. Of course, the devil has often since been to tell me that it is wrong for me to believe *that*: but I see if it was not for that I could not keep myself for five minutes."

In the second he says, "I have been taught clearly of late—

"Implicit faith in the truth of the statements of God's Word.

"That union with Christ is a fact thoroughly explained in God's Word, as I never heard it explained, or imagined it could be explained.

"I am satisfied with union with Christ as the highest position God can give me. I *can* want no more. I see that I have a glory (given, as I understand from the Scriptures, by union with Him) beside which all that the world could give is nothing. Realizing that I have this, the approbation of men sinks to a lower place in my mind than it ever could occupy before.

"I understand how I am a *son of God*. This satisfies me in a wonderful way. Also I see that I am really a *joint-heir with Christ*, and that all things are mine. Seeing that God and Christ have made me a joint-heir I can now be more humble than I could be before.

"The fact of being united entirely to the highest and best and most loving One in Heaven or earth is a greater power for real sincerity of purpose and purity of living than, I think, any truth I had before known."

And then, at the end of the letter, he adds—

"It was all learned in answer to *helpless prayer* in deep need. . . . I prayed for it, wishing to be free from doubts, in a time of great bodily weakness, temptation, lowness, and spiritual depression. It has removed doubting, thank God. I think I can see, joined with many other truths I have learned, that Satan troubled me very much during my late illness. But I have learned much, received *much blessing*.

"M. S. K."

PRACTICAL POINTS.

Perhaps a few more extracts, taken from his diary, would not be out of place :—

"Whatsoever my hand finds to do may I do it with my might. AMEN."

"Sobriety—Earnestness against jesting and lightness.

"Thy perfect will each day."

"Office—faithfulness."

"Pray definitely and earnestly:"

"Learned this morning that I have greatly neglected for long past having stated seasons of communion with God about all my affairs, and about His designs and works."

"Thy glory, not my glory."

"To be like Caleb ALWAYS."

"Father, Thy will as to Christ's work. Shall I say that it may be done mightily through me, I being at the same time humble and *childlike*."

And now he has gone—a young man who "lost his life" and yet has "found it."

Young men, will *you* leave such a blank as he has? Will you be so mourned as he is? Will you be so used as he was? You may be. You can be. Are you engaged in secular work? So was he. Is your name little known? So was his. Have you less bodily strength than you would desire? He had far less than most of us. Do some of you, perhaps, find yourselves undoubtedly gifted with abilities for worldly advancement, and tempted to aim at worldly distinctions? With far more intellectual ability than many who have deservedly gained distinction, he firmly turned away from the gratification of carnal ambition, and laid unusual talents on the altar of his God. By the grace of God he did it, not of himself. He is not sorry now, nor will he be sorry in the day when the judgment-seat of Christ throws its light upon the deeds done in the body.

—*Word and Work.* W. H. W.

BOSTON PRAYER-MEETING TALKS.

BY D. L. MOODY.

GOD SEARCHING AND LEADING.

(Psalm cxxxix. 1-13; 23, 24.)

IN those last two verses the Psalmist refers to himself six times—"me," "my," "me," "me," "search me," and "know my heart." I wonder if we are ready to-day to offer that prayer. It is easy enough to pray for other people, and to talk about the sins of other people, but are we ready to have God seach us? Are we ready to get home to ourselves? God always knows our heart; we don't know it ourselves. "The heart is deceitful above all things, and desperately wicked. Who can know it?" If we search our heart, we may overlook a great many things. We may not see certain sins, for God's thought of sin is not as ours. Therefore it is better for us to let God search us than to attempt to search ourselves. God searches the deep places and brings sins to light—sins that may have been clustered around our hearts, and may have been covered from our eyes. What we want is to have God search us and probe our hearts, that He may bring out all these secret sins,

I know that this is not popular; it is not what people like. A lady in Chicago came to where we were having one of our search meetings, and she said she never would come again, because they made her feel bad. But that is just what we want. There must be a casting down before there can be a lifting up. If we are not right with God we are not fit to work in his cause for others. If we have a beam in our eye, it is useless for us to be talking about casting the mote out of another's eye. If there is any evil in us, let us ask God to show it to us.

The doctor examines a patient; he wants to find out all about him; and he makes a thorough examination, if he is a good doctor. If there is any trouble, it is better to find it out and cure it than to leave it there. It may be very disagreeable to the patient to find out that he has a cancer; but it is better that he should know it. A knife is not a very comfortable-looking instrument; but it is better to have the cancer cut out than to leave it to eat out the patient's life. So, spiritually, if we have any trouble, is it not best to find out the cause and cut it out?

The trouble is not with God. He is just as ready to answer prayer as ever. He is willing to aid us, and if the blessing does not come, there must be something wrong with us. If a surgeon comes in to a man who has a broken limb, if it is an arm he begins at the wrist, and the patient is willing to have him feel along till he strikes the broken place, and then he says, "That hurts!" So it is with sin. But as it is better if we have a broken arm to find it out; so, if we have a heart full of secret sins, it is better to have them brought to light and put away by God.

The next thought in that verse is in the words, "Try me, and know my thoughts." Now a great many people think that if they do not commit some outward sin they are not sinners. But let us look. Have we had no evil thoughts against God or against some of his people? Have we no hard thoughts against some that we ought to love? If the root of bitterness has sprung up in our hearts against some one, how is God going to answer our prayer and hear our cry? Have we not some doubt of God? Love does not like to be suspected. It has come to this, that a great many people think of unbelief as a sort of misfortune; but it is in reality the damning sin of the world. They may say, "I cannot believe," but what right have they to disbelieve? Has God not kept his promises for thousands of years? Did He not make good his word to Adam, and to Abraham, and to Moses? Did He not stand by Elijah when He promised to do so? Can you point to any promises that He has broken? And is it for a man to stand up in the afternoon of the nineteenth century and say that he cannot believe God? It is not they *cannot* believe Him, but that *they do not want to*. God looks at the thought, and unbelief is a sin; doubts are sins. If a man is in Doubting Castle, and is just full of doubts, he is not fit to work of God.

There is another thing that we are guilty of. Are we not more thoughtful for our reputation and our position than we are of God's honour? That is another thought that is wicked in the sight of God. How many are very jealous, as Elijah, when he went out there under that juniper-tree, was very jealous for his own glory. He said he was no better than his fathers were; he was more jealous for his own honour than for God's. And there are many people who are jealous for their own honour instead of God's. It is their own reputation that they are seeking after. Now, we must sink our dignity and reputation and position if God would use us. If a man has got great doubts about himself, God cannot use him. The psalmist says, "O God, try my thoughts." Are you ready to make that prayer yourselves? It is easy enough to sit here and condemn other people, but are you ready to be tried yourselves? How many of us would blush if all our thoughts for the last few days could be brought to light—thoughts that we have had about other people,—and emblazoned out in Tremont Temple so that people could read them!

It is very easy for us to talk about it, but we have got to come right down to the real fact of God's trying us. I think, if God should try us, He would find that self was at the bottom of a great deal we try to do, and that is the reason we have had so many failures. Oh, if we could only keep this capital "I" out of the way, and get Christ up! There was a young convert who all the time was talking about himself; and there was a young Christian lady, a godly woman, who just took out a little hymn-book that she had, and on the fly-leaf she wrote: "Not I, but Christ; not flesh, but spirit; not sight, but faith." It was all she said. She gave it to him; he placed it in his Bible, and carried it round with him. A pretty good motto for every man to have: "Not I, but Christ; not sight, but faith." That is what we want; not flesh, but the Spirit; the flesh crucified, the old man with his deeds put off, and the new man put on.

Now, how is it? Are there bickerings in your church? Have you got some church quarrel on hand? Well, you needn't pray for a revival until you get that out of the way; your prayers will not go higher than your head. How many times I don't know, but a great many times, during the past few months, people have come to me and said, "Why is it that my prayers don't go higher than my head? It seems like beating against the air when I pray; my prayers seem cold and formal, and like prayerless prayers." Now, I believe if their is anything that is an abomination before God more than another, it is prayerless prayers; and let us pray God to deliver us from prayerless prayers. The idea of praying like people counting beads! There is something which comes in before prayer. If you will not confess your sins, you need not pray.

It says here in Isa. lix.—a good brother called my attention to it last night; I had never noticed it before; I had been stopping at the first verse—"Behold, the Lord's hand is not shortened, that it cannot save; neither is his ear heavy, that it cannot hear"—and there I always stopped. I don't know how many times I have heard that verse quoted in prayer—"God's hand is not shortened, that it cannot save; neither is his ear heavy, that it cannot hear"; and I think the devil comes in there and stops us right in the middle of the sentence, so that we don't get the whole of it.

Let us look at the next verse and see what it says:

"But your iniquities have separated between you and your God, and your sins have hid his face from you, that He will not hear." That is the reason He does not hear. Let us put the two verses together. I have just put a mark right round these two verses. I have yoked them up. I never mean to separate them again. It is easy enough to quote the first verse—why God does not answer, why He does not favour Zion. The time for God to favour Zion is when we depart from our iniquities with all our hearts.

God is ready to bless Boston. I believe He is hovering over this city now, and over all New England, but a work must be done in the Church first. We have got to depart from our iniquity, and our prayers will be cold, dead, and formal until all iniquities are put away. Now, are you ready to pray for yourselves? You are ready to pray for others. Can you say that "God has purged *my* sins," "God has searched *my* heart and found out *my* sins and put them away, and now I am ready to go to work?" If not, don't let us pray for others. Let there be a purging of us from all iniquity and sin. There are pouring in to us from all New England petitions for prayer, but it is not yet time to bring them forward. What we want is to get right ourselves, to let the knife go down deep into our own hearts. "O God, search me; try my thoughts and see if there be any evil way in me, and lead me in the way everlasting."

—(*Christian.*)

BEWARE OF DOGS.

THE following is from the *Sword and Trowel*, Mr. Spurgeon's paper, and he himself is the sensible but eccentric John Ploughman who discourses from the text, "Beware of Dogs." These animals he divides into eight classes; we abridge his sermon as follows:

Firstly, then, let us beware of dirty dogs, or as Paul calls them, "evil-workers," those who love filth and roll in it. Dirty dogs will spoil your clothes, and make you as foul as they are themselves. A man is known by the company he keeps; if you go with loose fellows your character will be tarred with the same brush as theirs.

Secondly, beware of snarling dogs. There are plenty of these about; they are generally very small creatures, but they more than make up for their size by their noise. They yap and snap without end. They find fault with anything and everything. When they dare they howl, and when they cannot do that they lie down and growl inwardly. Beware of these creatures. Make no friends with an angry man; as well make a bed of stinging nettles or wear a viper for a necklace.

Thirdly, beware of fawning dogs. They jump up upon you and leave the marks of their dirty paws. How they will lick and fondle you as long as there are bones to get. Too much sugar in the talk should lead us to suspect there is very little in the heart. The moment one praises you to your face mark him, for he is the very gentleman to rail at you behind your back.

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on 28 February, 2020

Fourthly, beware of greedy dogs, such as can never have enough. Grumbling is contagious; one discontented man sets others complaining, and this is a bad state of mind to fall into. Folks who are greedy are not always honest, and if they see a chance they will put their spoon into their neighbour's porridge; why not into yours?

Fifthly, beware of yelping dogs. Those who talk much tell a great many lies, and if you love truth you had better not love them. Those who talk much are likely enough to speak ill of their neighbours, and of yourself among the rest; and, therefore, if you do not want to be townstalk, you will be wise to find other friends.

Sixthly, beware of dogs that worry the sheep. Such get into our churches, and cause a world of misery. Some have new doctrines as rotten as they are new; others have new plans, whims, and crotchets, and nothing will go right till these are tried; and there is a third sort, which are out of love with everybody and every thing, and only come into the churches to see if they can make a row. Mark these and keep clear of them.

Seventhly, beware of dogs who have returned to their vomit. An apostate is like a leper. As a rule, none are more bitter enemies of the cross than those who once professed to be followers of Jesus. He who can turn away from Christ is not a fit companion for any honest man.

Lastly, finally, and to finish up, beware of dogs that have no master. If a fellow makes free with the Bible, and the laws of his country and common decency, it is time to make free to tell him we would rather have his room than his company. A certain set of wonderfully wise men are talking very big things, and putting their smutty fingers upon everything their fathers thought to be good and holy. Poor fools, they are not half as clever as they think they are.

Beware of dogs. Beware of all who will do you harm. Good company is to be had, why want bad? It is said of heaven, "Without are dogs." Let us make friends of those who can go inside of heaven, for there we hope to go ourselves. We shall go to our company when we die; let it be such that we shall be glad to go to it.—*Baptist Weekly.*

TRANSLATIONS OF RECENT CHINESE ANTI-OPIUM TRACTS.

BY THE REV. THOMAS GUNN SELBY.

Within the last few years the Chinese in Canton have subscribed large sums of money to promote the public preaching of secular ethics. The movement is grafted on to an old usage, the public reading and explanation of "the Sacred Edict" upon appointed days, but the extraordinary scale of the movement, and the new features it has assumed, perhaps justify the Protestant Missionaries in viewing it as an attempt to compete with their "gospel halls," and a testimony to the growing influence of their teaching. In the early part of 1876 the translator of the following extracts wandered into one of the secular preaching halls, and listened to a very entertaining address. At the close of the address a Chinaman attached to the establishment put into his hands a packet of elegantly printed and handsomely bound tracts, far surpassing in bulk, typography, and general style the tracts distributed in the "gospel halls." The tracts are collections of moral essays and exhortations. The following is an extract from the index of one of the volumes:—"Exhortations to Fraternity, Truthfulness, Suavity, Modesty, &c. A warning to the Age; On breaking off Opium; On hardships inflicted on Sons and Daughters if a man confides too much in his second Wife; Early payment of Taxes," &c.

The opium evil can only be properly estimated when viewed from the Chinese standpoint. An outsider is incompetent to say whether opium is a greater or less evil than drink. Let the Chinese speak, for they only know. In the thousands of pamphlets and manifestoes published upon the subject, the Chinese have never admitted that there can be any moral and innocuous use of opium. They have never made the distinction of use and abuse, and have always felt that there must be no dabbling with it in any degree. The following translations are mild in comparison with some Chinese pamphlets, but they will serve to show the direction of Chinese opinion upon the subject.

It will be seen that these moral essays are each launched forth in the name of some particular idol. This must, of course, be looked upon as a "pious fraud" perpetrated by the writers of the pamphlets to give their exhortations greater weight with the ignorant and the superstitious, and justified in their view by the praiseworthy end. Possibly, too, this peculiarity may indicate an attempt to conform the popular ethical teachings to the type represented by the missionary—ethical teaching founded on supernatural authority. It would need, however, an examination of the hortatory literature of other periods in Chinese history, to speak confidently upon the point.—(*To be continued.*)

TELEGRAPHIC NEWS.

London, 22nd March: In the House of Lords this evening Lord Derby, replying to a question, said that the Cabinet was still examining the text of the Russian Protocol and the conditions under which it would have to be signed if signed at all.—Sir Stafford Northcote (Chancellor of the Exchequer) said he would introduce his Budget to Parliament on the 12th April.—General Ignatieff has left London and gone to Vienna.

Constantinople, 22nd: The Porte has prolonged the armistice with Montenegro till the 13th April, pending further negotiations.

London, 24th: In yesterday's sitting of the House of Commons Mr. Courtney said he would postpone his motion for a resolution that the injustice, corruption, and cruelty of the Ottoman rule have released England from any obligation, at any time contracted, to maintain the independence and integrity of the Ottoman Empire.—A debate took place upon the motion of Mr. Fawcett in favour of bringing pressure to bear on Turkey for the better government of her Christian subjects. An adjournment of the debate was, however, approved of by the House.—10-15 A. M. The result of the University Boat Race was a dead heat between the two crews, and Oxford is therefore not the winner.—It is believed that the negotiations between Russia and England in reference to the signature of the Protocol presented by the former Power have failed.—Lord Beaconsfield, Mr. Gathorne Hardy and Lord Salisbury leave town to-day for the Easter recess.

St. Petersburg, 26th: The Russian Press, in discussing the negotiations for the signature of the Protocol by the Powers, accuse the British Government of leaving Russia the choice of dishonour or war.

Constantinople, 26th: The garrison of Constantinople has been changed and replaced by the troops from Syria. The Softas are agitating for the recall of Midhat Pasha.

London, 26th: The latter part of the telegram dated 24th instant should read:—"The Commons were undivided on Mr. Fawcett's motion, and the debate was adjourned in consequence of the House approving of the Ministerial motion for an adjournment for the Easter recess."—OBITUARY.—The editor of the *Economist*.

Constantinople, 26th: The special Montenegrin delegates sent by Prince Nikita to arrange terms of peace have broken off negociations with the Porte, and probably will leave here on Saturday.

Rome, 26th: His Holiness the Pope is very feeble, and the state of his health at present is causing great anxiety.

London, 27th: The departure of their Royal Highnesses the Prince and Princess of Wales for their cruise in the Mediterranean, which was fixed for Saturday last, has been deferred for a few days, as the Prince is suffering from a boil.—An animated debate took place in the House of Commons this evening on the conduct of Sir Henry Elliot, during which Sir Stafford Northcote said that the Government objected to a policy of coercion with Turkey, because by adopting it, the efforts being made by the Porte to improve the condition of its Christian subjects, would be neutralised.—In reply to a question from the Marquis of Hartington, Sir Stafford Northcote said that negotiations were still proceeding between the Great Powers respecting the Russian Protocol, and that the principal question at issue, was the conditions on which it should be signed.—Parliament has been adjourned for the Easter recess.—OBITUARY.—Field Marshal Sir John Forster Fitzgerald, G. C. B.

28th: A hopeful feeling has been renewed in respect to the difficulty regarding the signature of the Russian Protocol, and a Cabinet council has been summoned.—Russia is apparently disposed to make concessions which will meet the views entertained by England.—General Ignatieff has arrived in Berlin, and from there will return to St. Petersburg.

PASSENGERS SAILED.

Per P. and O. Str. *Mongolia*, 26th:

For Southampton.—Mrs Atkins, Mrs Davis and two children, Surg-Major J H Thornton, Mrs Bodger and two children, a lady, gentleman and child, Mrs F W Stevens, child and two infants, Mrs J H McRae, child and infant, Mr McConaghey, three children and infant, Mrs Gall and infant, Mrs Kilkelly and child, Mrs Higgs, child, and infant, Miss Stockbridge, Sir Ralph Abercromby, Sir Henry Daly's two children, the Rev T D Gray, two children and two infants, Mrs Bolton and three infants, Mr F A Moule, Mr and Mrs Matheson, Master Matheson, and one child, Mr Quangton, Mr D E Murray, Capt McMacken, Mrs Denham, Mr Jackman, Mr H N Egan, Mr Uhrlaub, Mr G A Fisher, Mr James Dickson, a gentleman (Dr J H Newman), Mr Hunt, Mr G Peck, Mrs Ducat, child and infant, Mr and Mrs Lewis and two infant, Dr and Mrs Houston and child, Mrs Watson and infant, Sergeant Herring, Mrs Ward, Mr and Mrs D Macpherson, two children and two infants, Mr J White, Mrs St Clair, two children and infant, the Rev W B Drawbridge, Mrs Drawbridge and two children, a gentleman, and Mrs Woodward and child.

For Brindisi.—Mr and Mrs W G Hill, Mr L L Hall, Brigadier Genl and Mrs Payn, Mr A Smythies, and Monsr T. Persico.

For Venice.—Major and Mrs S Napier Baikes, Mr and Mrs Baikes, Mr K Murray, Mr Donald Murray, Mrs Robinson and child, Dr Duka, Lord Kilmaule, Capt French, Mrs Stites, Miss Mayne, Mr C Hodgkinson, Mr Burrows, Mr Thos Mc Makin, Miss C C Angelo and Le Chevalier M Manner.

For Suez—Mr C B Clarke, Miss Clarke, Rev W Saunders, Mr P A R Oldfield, Mr H S Fairbank, Mr J Thomas and Mr A Melo.

For Malta—Mr and Mrs J H Oliver, Miss Baker and Mrs Ethel Macgregor.

For Gibraltar—Mrs Greaves, child and infant.

PASSENGERS ARRIVED.

Per Str. *Childwall Hall*, 25th, from Liverpool:

—Mr and Mrs Burnes and two children, C F S Lester, Mrs Wallace, Mrs and Mr Foster.

Per P. and O. Str. *Siam*, 28th:

From Southampton.—Dr Huppe, Mr E Sifold, Mrs Crowley Bowey, Col and Mrs Des Vocaux, Mr J G Hill, Miss Wilkworth, Mrs Harrop, Mr T R Samuels, Mr and Mrs Cox, Col Williamson, Mr Sache, and Mr Holmes.

From Marseilles.—Mr Bury.

From Brindisi.—Mr Maloney, Major Brownlow, Major Bell, Mr F Morrison, and Mr E P Ellis.

From Venice.—Mr H Haworth, Mrs Kemson, Miss Renney, Genl Primrose, Mrs Primrose and two daughters, Dr H Day, and Mr Makey.

From Suez.—Mr Gustav Ochsty.

From Aden.—Capt and Mrs Wighton, Mr Gaulamat, and Mr K Jairam and 2 friends.

Domestic Occurrences.

BIRTH.

GORAY—March 24th, at Sharanpur, near Nasik, the wife of Mr. M. Goray, Catechist C. M. S., of a son.

DEATHS.

FRASER—March 21st, at Nagpur, Robert Archibald, infant son of A. H. Leith Fraser, B. C. S.

DRACUP—March 22nd, at Shahabad, of cholera, Thomas Frederick Browning, fifth son of the late Mr. William Dracup, aged 17 years.

LAWRENCE—March 26th, Conductor Edwin Lawrence, Ordnance Department, Bombay, aged 34 years.

CRAWFURD—March 26th, at Breach Candy, Bombay, Major W. J. M Crawfurd, H. M.'s 6th Foot, aged 42.

"BOMBAY GUARDIAN."

Subscriptions received from 24th to 31st March 1877 at the new rate.

Rev. J. Welsch, 31st December 1877, Rs. 7-10; J. N. Beyts, 28th February 1878 for (1) extra copy, Rs. 6; Mrs. Rigby, 31st December 1877, Rs. 6; Sergeant H. Todman, 30th June, 1877, Rs. 3-14; W. Kobke, 31st March 1877, Rs. 1-8; Rev. R. Stothert, 31st March 1877, Rs. 6; J. R. Bythell, 21st November 1877, Rs. 6; Rev. Edward Chester, 21st February 1878, Rs. 7-10, and Free Distribution Account, Rs. 2-6.

Advertisements.

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The Treasurer begs to acknowledge with thanks the receipt of the following donations on account of the above Fund:—

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